

inference follows that Marl is not to be despised even by the worshipper of the higher deity.

Religious imagination, moved by ideas of the god-head but not tethered to one allegiance, leads directly to superstition. Superstitions about the days of the week and months of the year, about the sun and planets and the stars and the moon, rule the lives of this people to-day. They will not, for example, agree to extend the village to the south-east. It is the direction of fire and extension in that direction bodes disaster. Quite often fertile land close to the village Is left uncultivated. Enquiry shows that the land was held previously by one or two persons and that they had misfortune. The misfortune attaches to the land and people fear to take it up. Superstition of this land makes the astrologer and diviner most powerful persons in the life of a village. When plague broke out in one village the diviner delivered a message from Marl that she would take only nine lives.

Attempts to make the people evacuate the village were useless. They were to lose only nine lives, they said. The plague killed seven times that number and yet the people were unwilling to leave the village. If Marl for some reason did not keep her word what would be gained by running away? She would follow wheresoever they went and take the lives she wanted.

Degeneration is visible also In social Institutions and In religious ceremonies. An example of the first

is the system of caste. This institution has
been the
subject of much criticism and praise by
persons of
different views. It may have its good
points and
much perhaps was done by it in
preserving society in